wind. And the fourth place which she entered was over there at Xolloco. [And] there she stopped.

[For] these were a part of, and carried together, the four year-bearers—Reed, Flint, House, and Rabbit. Thus do the year-bearers go describing circles, whirling around [as a measure of time].

When, at early dawn, Xilonen was to die, all during the night songs were sung after the manner of the women. Vigil was kept. Everyone passed the night watching; they slept not; the women remained sleepless. They sang the songs [of Xilonen].

And when day broke, then began the dancing. Verily, everyone—the leaders of the youths, the leading warriors, and the valiant warriors bore maize stalks. These were named "bird banners."

Likewise the women danced—those who were with Xilonen. They were pasted with red feathers. And their faces were painted with yellow ochre. Also they colored their faces in two colors: about their lips they were yellow with ochre, and their foreheads were stained with the red of anatta seeds.[9] [They bore] their wreaths of flowers upon their heads, and the leaders had garlands of the yellow flowers of the *Caryophyllus mexicanus* [about their necks].[10]

These women were known as priestesses. They mingled not with the men, but remained at one side. They were describing circles, and enclosing Xilonen. They sang for her after the manner of women. These women were called "the hanging gourd."

And the warriors danced before [Xilonen], following a serpentine course.

And for this reason were [the women] known as "the hanging gourd": the two-toned wooden drum, which they beat as they went, had tied to it a gourd, which was under the drum, which looked as if it were hanging beneath. They who struck the two-toned drum went carrying a little drum under their arms, which they beat, as they went, with rubber-tipped drum sticks.[11]

And the priests, [who] attended them, went blowing horns; they blew shell trumpets as they went. And they went strewing, scattering, and casting incense as they went to meet Xilonen.

And the fire priest, who was to slay [Xilonen] as

ecatl: ynic nauhcan aqujo, vmpa xolloco, vmpa ontzonaquiçaia,

çã quijoccuia, çan qujujcaltiaia, yn nauhtetl xiuhtonalli: yn acatl, in tecpatl, in calli, in tochtli, ynic tlaiaoalotiuh, ynic momalacachoticuh, in xiuhtonalli.

In ie iuh inintzinco miquiz in Xilonen: cejcoal in cinapan cujcoia, toçoosia, muchi tlacatl intoçoosia, amo cochia, mocochiçoloosia in cioa, quenoia quevilioia yn icujc.

Auh yn ie otlatujc, njman ic peoa in netotil-, vel izquich tlacatl in tiachcauan, in telpopuchti, yn iiaque, yoan in tequjoaque, iacicintopil: ynjn motocaiotia totopanjd.

No mjotia in cioa, yn itechpouja in xilonen, mopopotonjaia tlapaliujtica: yoan motzcoia tecoçauhtica: no ic qujcotona, yn inxaiac, yn jntenco, tecoçauhtica: auh yn inixquac tlapalachiotica, ynjicpacxochiuh, inxamochicouhquj cempoaltruchitl yiacatiuh.

Yn ieholi yn, cioa, motenoa cioatlamacazque, amo quimonneloa yn oquichti, çan nonqua mantiuj, cololujtiuj, quitepeujtiuj in Xilonen: quicioapãcujcatiraj: in ichoantin y, cioa motenoa tecomapiloca.

Auh in tiachcauan ixpan mjotitiuj, mococoloctiuj:

auh ynic motenoa tecomapiloca, ca in teponaztli in qujujtectiuj, itech çaliuhtiuh in atecomatl, yhicampa iteputzco ietiuh in teponaztli, iuhquin pilcatiuh ic neci: in teponaçoa çaã qujciacaujtiuh in teponaztontli in qujujtectiuh olmatica.

Auh in tlamacazqui, tenanamjquj tlapitztiuj, tecciztli in qujpiztiuj: yoan yn iauhtextli in qujpipixotiuj, quicecenmatiuj, qujtetepeuhtiuj, conjxnamjctiuj in Xilonen.

Auh in tlenamacac, in tiamjctiz, vel mocencaoa,

9. *Bixa orellana L.*, the annatto shrub (Clark, *op. cit.*, Vol. I, p. 6). Cf. also Seler, *op. cit.*, p. 151.

9. "*Estas flores que se llamam comunmẽte chiri, son semejãtes y de buen olor*" (Rubrido ed., Vol. III, p. 273). Tagetes, in Seler, *loc. cit.* See also p. 99, n. 15.

10. Clark (*op. cit.*, Vol. I, p. 93, n. 2), writing of the *tzonmaxtque cuicuizcatzi* (chanting priests), says: "The player is called the *tzonmaxtli*, and the drum, *tzonmaxtl*. Made from the hollowed-out trunk of the *Leguminosa ovalifolia* Benth. this drum has two notes; the rubber-headed drum-sticks are of ebbe." Cf. also Ixtlilxochitl's description of the temples on the horizon (corresponding Spanish text).